The
Missionary Intelligencer.

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A CLARION CALL.

A call comes ringing over the restless waves of every ocean. Its clear note comes from every mission station in the whole world. Our Lord sounds His imperial clarion along the entire line of battle. The King's army has been halting already too long. The soldiers of the Cross have spent over-time in preparation. It is time for the whole column to move as one man upon the pagan world. The last commission of our Lord comes ringing in the imperative, "Go!" We must respond quickly. God has opened the door of every nation on earth. The facilities of the modern world hasten our footsteps.

Will not the clear note from our workers pierce our dull ears in these days of preparation for our foreign offering? Tibet calls from the roof of the world. The Congo cries from the submerged continent. India asks with a tenderness and grace to touch the dullest of us who abide at home. Our missionaries call long and loud. They are over-worked. Their children and wives wonder why we are so tardy in sending reinforcements.

The next month should be a period of self-examination, and devout prayer to God should be made that we may hear anew the call from the Captain of our Salvation. This is no time for deaf ears; but it is a time for prompt response.

Financial Exhibit for First Three Months of 1913.

	1911-12.	1912-13.	GAIN.
Contributions from Churches	164	153	*11
Contributions from Sunday-schools	77	68	*9
Contributions from C. E. Societies	104	122	18
Contributions from Individuals and Million Dollar Campaign Fund	175	212	37
Amounts	$14,933 84	$19,751 04	$4,817 20

Comparing the receipts from different sources shows the following:

	1911-12.	1912-13.	GAIN.
Churches	$5,047 21	$5,566 40	$519 19
Sunday-schools	1,258 38	1,094 46	*163 92
Christian Endeavor Societies	1,255 12	1,194 00	*61 12
Individuals and Million Dollar Campaign	2,720 30	9,622 03	6,901 73
Miscellaneous	387 83	429 99	42 16
Annuities	3,750 00	850 00	*2,900 00
Bequests	515 00	994 16	479 16

*Loss.

Gain in regular receipts, $7,238.04; loss in annuities, $2,900.00; gain in bequests, $479.16.

Send offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

"Go ye into all the world and preach the Gospel to every creature."

Brethren at Gorgona, in the Panama Canal Zone, sent the Foreign Society $38 last year.

Prof. F. H. Marshall, of Philipps Christian University, reports 150 pupils in his mission study class.

Did you know that the church at Nankin, China, gave $315 last year for the work of the Foreign Society?

Many churches are planning carefully to increase their offerings over last year. Words of cheer come from every quarter.

If you believe the gospel, help to give it to those who have no opportunity of believing it. How can they believe in Him of whom they have not heard? And how can they hear without a preacher? And how can they preach except they be sent?

Please help us to enlist every church in your county in the March Offering. You can be a help in the work. Many friends are helping. We thank them.

O. L. Hull, Cleveland, Ohio, pastor of the Glenville Church, says: "Please send me literature for distribution. I want to work toward our Living-link."

A good friend of the work writes: "For a number of years the MISSIONARY INTELLIGENCER has been one of the most prized members of my missionary household."

The church at Collinwood, Ohio, becomes a Living-link in the Foreign Society and has already sent the first month's salary of its missionary. W. A. Harp is the minister.

The churches in Australia contributed $1,345.50 last year through the Foreign Society. We are very grateful for the fellowship of our brethren in the land of the Southern Cross.

In these days there are only two explanations to offer when a Christian man says, "I have no interest in missions," either willful disobedience or inexcusable ignorance.

Last year the church at Bolenge, Congo, Africa, was credited with an offering of $371.65 for Foreign Missions. This is more than many large churches in the homeland gave.

G. E. Ireland, Kansas City, Kan., expects to go to England about March 1st, to serve the Liverpool church. This, we believe, is his native heath, although his name would not indicate as much.

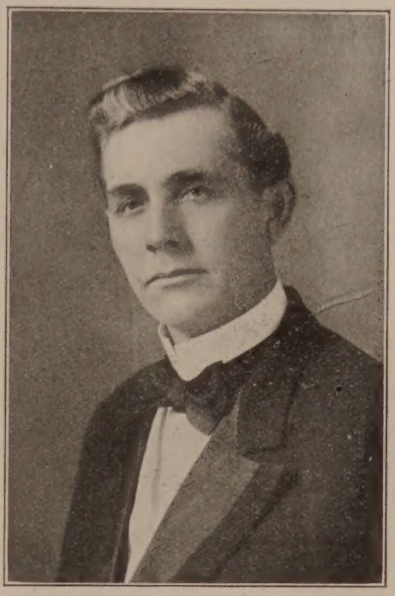
Ex-Vice-President Adlai E. Stevenson was present and spoke to the men attending our million-dollar-campaign banquet in Bloomington, Ill., recently. He was deeply interested in the work of the team and spoke some ringing words concerning the missionary enterprise.

The church at Muncie, Ind., takes upon itself the Living-link obligation with great joy. S. E. Smith has been with them only a short time, but long enough to form a program for missionary work.

Have you received the announcement of the Livingstone centenary campaign of missionary education for church, Sunday-school, and Endeavor Societies? If not, send for a free copy. Plan a thorough campaign.

At the last meeting of the Executive Committee of the Foreign Society the following new missionaries were appointed: Miss Lillie Proefrock to Africa; W. H. Scott to India; Dr. W. A. Frymire to Africa.

"Dr. Dye made one of the most powerful appeals to Christians for their earnest co-operation in preaching the gospel in the regions beyond that I have ever heard."—N. S. Haynes, Decatur, Ill.



WILLIAM JOHN MINGES.

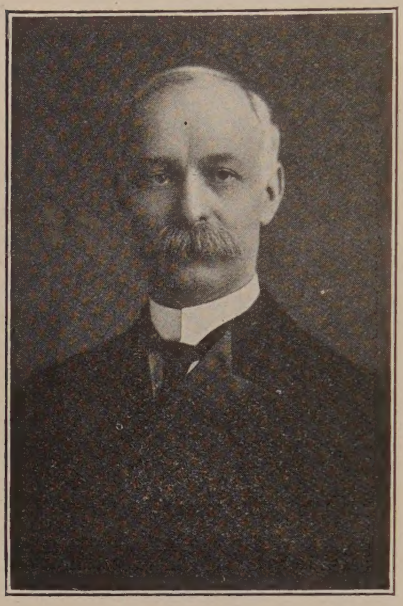
This strong evangelist will support his own missionary in the foreign field. The gospel is for every man, and he believes it. He knows that Christ died for Asia and Africa as well as for America. Mr. Minges will be a Living-link in the Far East, while he continues to stir the churches in the homeland.

Joseph Armistead, pastor of the Cynthiana (Ky.) Christian Church, writes that the members of his congregation have purchased eighty copies of "Among Central African Tribes," Secretary Corey's journal of his Congo visit.

Our true claim of supremacy as a nation can only come from assuming our place in the world service. As a nation, our gifts, resources, or opportunities are no more our own for selfish use alone than they are in the case of individuals.

Just as the Holy Spirit does not work in saving men, save by the conjunction of the Truth and the individual, so missionary interest is only possible by the conjunction of men and facts. Let the

men of to-day be thoroughly informed, and they will be thoroughly inflamed.



W. A. HARP, PASTOR, COLLINWOOD, OHIO.

This church has just entered the Living-link service and has paid the first month's salary. This church will send $50 every month. W. A. Harp is a growing, leading preacher and an intelligent missionary man.

Curtiss Clayton Plopper was born on the evening of December 24th. His father, Clayton W. Plopper, is the efficient treasurer of the Foreign Society. Clayton, Sr., is always smiling and working at high speed, but his smile is now broadened and even his working pace noticeably accelerated.

The Christian population is growing more rapidly than any other in India. During the last decade the Hindus lost a fraction of 1 per cent, the Parsees gained 4.7 per cent, the Jews 6 per cent, the Mohammedans 8.9 per cent, while the Protestant Christian population gained 49.5 per cent. The whole population increased 2.5 per cent.

The Deputy Commissioner at Damoh, India, told Miss Mattie Burgess on her way home from India that the farm of the Foreign Society at Damoh was a credit to the Central Provinces. He thinks our mission there is splendidly conducted. He knows C. E. Benlehr and our other missionaries at Damoh, and speaks in highest terms of them.

Each of the three elders of the church at Bolenge, Africa, supports his own evangelist to the villages of the back country. What a splendid example to many well-to-do elders and officers of our churches in the homeland. We have fully ten thousand men who could support their own missionary with greater ease than these three black brethren support theirs.

The Central Christian Church, Peoria, Ill., burned January 8th. A missionary campaign had been arranged for the following Sunday. M. L. Pontius, the pastor, telegraphed to A. E. Cory, leading the Million Dollar Missionary team, "We will provide an auditorium and carry on program as arranged." In the midst of the loss of the building the church is thinking of its missionary obligation.

The preachers and other correspondents and friends can render the Foreign Society valuable service by helping to correct our mailing list. If a church or Sunday-school passes out of existence for any cause, please inform us. When a preacher changes his postoffice address we will be thankful to have him inform this office. About six change their address every day.

The best kind of missionary education is participation. Get a man to *invest* in missions, and his investment will drive him to investigation. An influential pastor can do nothing better for the spiritual and missionary interest of his best men than to approach them personally for a good, manly, round sum for missions, and stay by them till he gets it. This first operation may be a little painful, but, like all successful operations, will leave the patient much healthier and stronger.

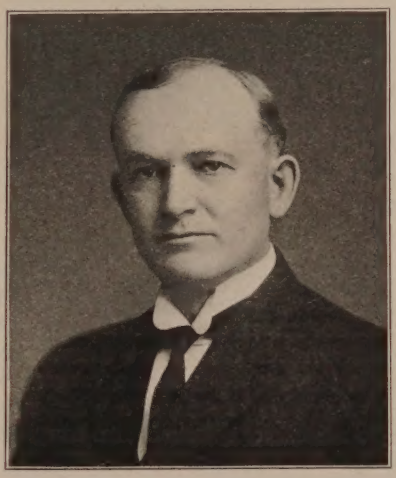
Way in the heart of Africa, where the faintest whisper of the gospel had not yet penetrated, the writer found an Ingersoll watch dangling about the neck of a half-naked native. Trade knows no distance in its satisfying of human demand. How laggard is the church, as it follows far behind commerce. How infinitely greater is the need of the African for Christ than for a timepiece.

Missionary interest will not "happen" any more than commercial interest. The Standard Oil Company recently wished to introduce kerosene into a backward city in Mexico. They put a lamp, filled and trimmed, in every dwelling. It cost something, but it put the tallow dip out of commission forever. Deep missionary interest and giving does not come by chance, but by plan, prayer, and effort.

Wm. A. Frymire, who has just been appointed to Africa, writes: "I am not able to express in words my joy in being able to give a life of service to Africa. I have prayed and lived and worked to this one end throughout my years of preparation, and rejoice very much that the Foreign Society has seen fit to appoint me to that field. God grant that I may give many years of hard, persistent, and conscientious toil in relieving the spiritual and physical needs of the Congo people, and I pray that my last moment may be spent in telling them of the Master's love."

The Turkish Army in the Balkan War has surprised the whole world by its lack of discipline and preparedness. This has been especially strange because many of the directors in the modern reorganization of the army have been German officers of high standing. The spirit of patriotism burned low, and few seemed to realize that a great crisis was impending. How like great numbers in the army of Christ, who, under Him the greatest of leaders, have failed to catch His spirit, or to appreciate at all the meaning or seriousness of the conflict of Christianity with heathenism.

Transylvania University and the College of the Bible, Lexington, Ky., have been supporting Miss Kate Gault Miller in China for some time as their Living-link in the Foreign Society, she having been a former student in these institutions. The Broadway Church, Louisville, Ky., the church in which Miss Miller was raised and from which she went to China, desire to provide her support, as a matter of course. The colleges in Lexington cheerfully release Miss Miller, although much attached to her, in favor of her own home church. The two colleges, instead, will become the sustaining Living-link of Miss Miller and support her station work, the budget of which is $600.



D. M. WALKER, MINISTER, STANFORD, KY.

This church has entered the Living-link rank of the Foreign Society. The pastor is doing a most satisfactory work. He is a live missionary man. He plans to visit all the churches in that county in the interest of the March Offering. A wide-awake missionary preacher insures aggressive local work.

Very beautiful memorial services for Mrs. Eldred were held both at Hiram College, at South Bend, Ind., and at Cameron, W. Va. The three little Eldred boys are in the G. L. Wharton Memorial Home for Missionaries' Children, at Hiram. South Bend was the American home of Mrs. Eldred, and the Cameron (W. Va.) church supported Mrs. Eldred as a Living-link. At Hi-

ram, John Pounds, the minister of the church, conducted the services, being assisted by President Bates and Secretary Corey. Several people spoke at the South Bend service, including G. W. Hemry, the pastor, and A. M. Hootman, pastor at New Carlisle. Dr. Dye was present at Cameron, W. Va., and assisted Brother Pierce, the pastor, in the exercises.

H. E. BECKLER, MINISTER, SPRINGFIELD, OHIO.

This church stands on the Living-link line of the Foreign Society and has all the $600 subscribed, and more. The church is much devoted to the minister who is leading them into a larger life. He is a growing man and a wise leader. There are choice spirits in this congregation.

The old religions of China appear to have received their deathblow. Confucianism seems to have lost its hold on the progressive party, and its teachings are being excluded from the Government schools as in the way of progress. Idolatry is passing with the old régime. The old temples are being used as schools or public halls. These changes do not mean that China is turning to Christ. They do mean, however, that the church now has one of the greatest opportunities of its history. There is tremendous crisis in this opportunity. Will the empty, swept house of China be reoccupied by the sevenfold evil spirits of atheistic night? That depends upon the attitude of the church toward the mission opportunity now facing it in that great field.

ESTIMATES OF THE IMPORTANCE OF MISSIONS.

The missionary enterprise is the dominant movement of the day.—Judson Smith.

Multitudes of intelligent Christian men remain more interested in the tariff debate or the Cobalt mines than in China's upheaval.—William T. Ellis.

Whatever success I have had in helping to bring a new government to China has been largely due to my association with missionaries.—Dr. Sun Yat Sen.

When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the Kingdom will come in power.—Maltbie D. Babcock.

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—A. T. Pierson.

I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization.—President McKinley.

FACTS FROM INDIA THAT APPEAL.

27,000,000 orphans in India.
391,000 child-widows in India.
6,000,000 child-wives in India.
500,000 blind persons in India.
277,000,000 illiterates in India.
293,000,000 non-Christians in India.

MARCH OFFERING SUPPLIES.

The office of the Foreign Society is ready to furnish all necessary supplies for the March Offering free of charge. W. R. Lloyd, Flemingsburg, Ky., says: "The best supplies we have seen." It has been our purpose to keep the quality up to the best. We are sure these helps will aid in securing increased offerings when faithfully used. They will help any churches that have adopted the "Budget Plan" or the "Omnibus Plan."

A copy of "Stirring Facts" should be placed in the hands of every member of the church, everywhere. It is the whole Annual Report in small compass. The "March Offering Manual" is a great document. Drop us a card and tell how many are in your church, and we will do the rest. *Do it to-day.*

HOW THE CITIES GIVE.

The following indicates the gifts of our churches and Sunday-schools in cities where we have five churches or more and where the combined offerings amounted to $1,000 or more for the missionary year ending September 30, 1912. These figures do not include personal gifts or annuity gifts, but only contributions from churches and Sunday-schools. There has been a marked improvement in the contributions from the cities in recent years.

Louisville, Ky.	$4,468
Chicago, Ill.	3,756
Cleveland, Ohio	3,315
Kansas City, Mo.	2,629
Los Angeles, Cal.	2,584
St. Louis, Mo.	2,095
Des Moines, Iowa	1,961
Indianapolis, Ind.	1,931
Pittsburgh, Pa.	1,901
Lexington, Ky.	1,608
Baltimore, Md.	1,569
Buffalo, N. Y.	1,518
Washington, D. C.	1,179
Dallas, Tex.	1,021

NOTICE TO PASTORS

Concerning the Recent Federal Council at Chicago, Ill.

The pastors of all the churches included in the Federal Council are earnestly requested to obtain from the office of the Council, 215 Fourth Avenue, New York, in sufficient quantities for distribution to the members of the churches, the letter issued by the Committee on Correspondence, giving a summary of the deliberations and the more important actions of the recent quadrennial session at Chicago.

This will be supplied at the cost of printing, which is 75 cents per hundred.

The Committee on Correspondence was instructed to bring the information contained in its report to the attention of the churches, and the only way by which this can be done and the members brought to understand the work of the Federal Council, is by the means hereby suggested.

The records of the Council and the various reports will appear later in bound volumes, and the separate reports will also be obtainable for distribution among the churches.

One of the Bolenge, Africa, hunters and two hippo heads. About 25 miles below Bolenge the Congo River abounds in these huge animals. The natives kill them for food.

UNVEILING LIVINGSTONE'S PORTRAIT.

It has been planned in connection with the David Livingstone's centenary to unveil his portrait in the Sunday-schools on Sunday, March 16th or 23d. Livingstone's birthday anniversary comes on Wednesday, March 19th. Three monthly missionary programs for the Sunday-schools have been printed, deal-

ing with the life of Livingstone. These are five-minute programs for the opening exercises, one Sunday each month. The last of the three programs is the unveiling exercise. Much can be made of this to inspire and instruct the school. The Foreign Society will send free to each Sunday-school desiring to use the little exercise, a good lithograph of David Livingstone. It is just the right size for framing, and will be a fine thing for the church walls. Do not miss the inspiration of this picture unveiling and the monthly program on Livingstone.

It is planned to have programs on India for April, May, and June, and to unveil the portrait of our own pioneer missionary, G. L. Wharton, on Children's Day, June 1st.

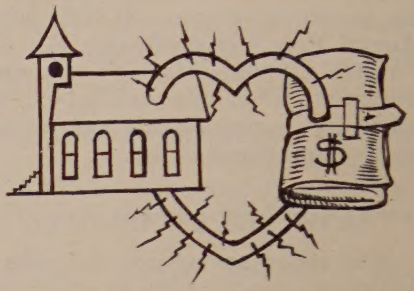
LIVING-LINKS BY STATES.

The following are the Living-links by States for the year ending September 30, 1912:

Ohio	25
Kentucky	20
Missouri	17
Indiana	12
Illinois	12
California	12
Iowa	8
New York	8
Texas	6
Kansas	5
Pennsylvania	4
Virginia	4
Nebraska	4
Maryland	3
Washington	3
West Virginia	2
Minnesota	1
Montana	1
Tennessee	1
	148

It is believed this number will be very considerably increased this year. Already a number of new churches and individuals have been enrolled. Such a step will prove a blessing to any church. J. S. Crenshaw, of Cadiz, Ky., voices the experience of this class of churches in the following expression of opinion: "Our Living-link is the best work we have ever done."

NEW LIVING-LINK PASTORS.



The following ministers are pastors of new Living-link churches. This links up the congregation to the missionary and the pocketbooks to the church.

*H. Pierce Atkins, Birmingham, Ala.

H. C. Holmes, Watsonville, Cal.

C. O. Reynard, Toronto, Canada (Cecil Street).

Ransom D. Brown, Le Roy, Ill.

J. H. Craig, Logansport, Ind. (Logansport and Cass Co.)

R. W. Lilley, Keokuk, Iowa.

*W. G. Walker, New Albany, Ind.

Linley Gordon, Louisville, Ky. (Clifton).

J. J. Castleberry, Mayfield, Ky.

*H. C. Armstrong, Baltimore, Md. (Harlem Ave.)

J. E. Parker, Bozeman, Mont.

W. C. Prewitt, Niagara Falls, N. Y.

T. Alfred Fleming, Cleveland, Ohio (Miles Ave.).

F. E. Smith, Muncie, Ind.

D. M. Walker, Stanford, Ky.

W. A. Harp, Cleveland, Ohio (Collinwood).

H. E. Beckler, Springfield, Ohio.

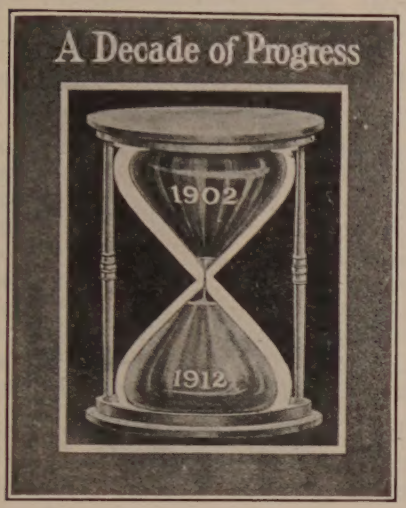
Chas. F. Hutslar, Wheeling, W. Va. (Island).

J. E. Davis, Spokane, Wash.

B. R. Johnson, Wellsville, Ohio.

* During the year R. E. Elmore led the Roanoke (Va.) Church into the Living-link class. He is now pastor of the Walnut Hills Church, Cincinnati. Harry Schaeffer also led the Cadiz (Ky.) Church to take the same step. He is now in the College of Missions, Indianapolis, preparing for the foreign field. W. A. Moore was pastor at Birmingham, Ala., when the church became a Living-link. He is now at Savannah, Ga. R. N. Simpson, now of Harrodsburg, Ky., was pastor at New Albany, Ind., when that church became a Living-link, and W. E. Sweeney, now of Evansville, Ind., led the Baltimore church to undertake the support of a missionary.

GROWTH OF THE FOREIGN SOCIETY IN TEN YEARS.



	1902	1912	Per Cent Incr'se
Missionaries	115	172	50
Native force	223	1,085	386
Organized churches	74	155	109
Membership	6,019	13,464	123
Sunday-schools ...	96	273	182
Sunday-school scholars	6,771	18,398	166
Day-schools and colleges	35	99	183
Pupils	1,904	5,481	183
School fees	$1,206	$11,790	877
Hospitals and dispensaries	15	25	67
Patients treated ..	64,442	158,827	146
Medical fees	$1,067	$8,501	698
Missionary contributions	$5,483	$11,543	118
Total raised on field	$30,003	$59,040	96
Income of Society.	$178,323	$400,728	124

THE JOY OF SUPPORTING AN EVANGELIST.

The following letter recently came from an aged brother who has for some time supported two evangelists in Africa: "I was delighted to get the picture of Efunzu, and still more delighted to hear of the good work he is doing. *Bless the Lord!* Let the good work go on until the knowledge of the Lord covers the earth as the waters cover the deep. You said nothing about Mbayo. Do you know what he is doing? Yesterday I had the opportunity to make a small investment which promises a return of about twenty per cent; as soon as the 'promoter' went out I picked up your letter, and when I read what you said of the work of Efunzu in Africa I said to myself, 'That is better than twenty per cent, yes, better than a thousand per cent in earthly goods.' So you will find enclosed another check of $50 to pay for another worker in Africa. It is now my purpose (provided my income will allow) to put in still another worker next April, should my days be prolonged."

THE TEN LEADING CHURCHES.

The following are the ten leading churches in gifts for Foreign Missions last year, including offerings from Church, Sunday-school, and Endeavor Societies:

Louisville, Ky. (First)	$2,985
Denver, Colo. (Central)	1,625
Akron, Ohio (High St.)	1,512
Cleveland, Ohio (Euclid Ave.)	1,393
Los Angeles, Cal. (First)	1,350
Beatrice, Neb.	1,200
Des Moines, Ia. (University Pl.)	1,160
Chicago, Ill. (Hyde Park)	1,100
Fresno, Cal.	1,059
Chicago, Ill. (Englewood)	1,006

The spiritual life of the church at home is in a large measure dependent upon the part taken in the evangelization of the world. There is no such thing as inactive and unfruitful spirituality. Neither can unselfish effort in a world of sin be long continued without raising the standard of the spiritual life of those who make the effort. These two forces act and react upon one another until spiritual vitality becomes the corollary of missionary effort. The hope of the church to-day is in the wider ministry that knows no bounds of language or race, and that will not falter so long as a child of God is ignorant of a Father's love.—*Edinburgh Report.*

Facts That Tell.

WORLD MISSIONARY STATISTICS.

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1912.

Total income	$30,404,401
Total income from the fields	$7,902,256
Number of missionaries	24,092
Number of native helpers	111,862
Total force in the field	135,954
Organized churches	15,396
Church membership	2,644,170
Number of Sunday-schools	30,605
Pupils in same	1,488,019
Colleges, seminaries, training-schools	2,475
Pupils in same	128,861
Hospitals	675

These are the very latest figures from the *Missionary Review*.

HOW AMERICANS SPENT THEIR MONEY DURING 1912.

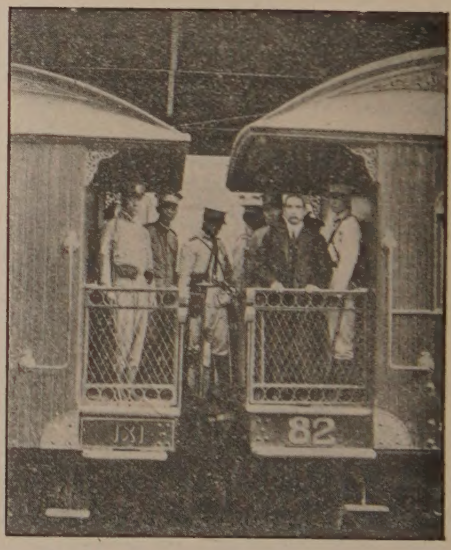
Here are the figures of the Americans' annual surplus expenditures:

Intoxicating liquors	$2,000,000,000
Tobacco	1,200,000,000
Jewelry	800,000,000
Automobiles	500,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Tea and coffee	100,000,000
Millinery	90,000,000
Patent medicines	80,000,000
Chewing gum	13,000,000

In comparison with the above expenditures it was estimated that contributions to church work at home were $250,000,000, and to foreign missions $15,000,000.

The Old and the New Way in China.

Travel and transportation—the old way.



Traveling in China—the new way.

New Missionaries.

J. E. Moody,

of Transylvania University, Lexington, Ky., who, with his wife, has recently been appointed to India. They will sail in the fall.

Mrs. J. E. Moody,

who, with her husband, goes to India.

Dr. William A. Frymire, of Chicago,

has been appointed as a medical missionary to Africa. He graduates this fall from the Medical Department of the University of Illinois. He has longed to go to Africa for several years and became a student volunteer while in Eureka College.

W. H. Scott,

who has recently been appointed as missionary to India by the Foreign Society. He graduates in June from Union Theological Seminary, New York. His college and Bible work was taken at Columbia, Mo.

EDITORIAL.

Another Good Year.

The year 1912 was one of victory for the spread of the gospel everywhere. Signal triumphs were won in all fields. Probably no one year in the history of Christianity has witnessed more significant changes. All the world is in a state of unparalleled mental and social upheaval and revolution. The nations are groping for light and calling for help.

Our own work has made splendid advances. Last year the missionaries baptized more converts on the heathen field than in any previous year. They reached out into new sections, where the name of Christ had never before been mentioned. They planted new schools, erected new hospitals and other buildings; they enlarged the plans for all the work; they strengthened all the stakes that had been driven, and lengthened all the cords that had been stretched. It was a year to cheer the hearts of all the workers and bless all the fields. It was a year to hearten all the friends of missions in the homeland, and nerve them for larger things during 1913.

The approaching March Offering season is a time for serious thought and careful planning. There is a spirit of expectancy in the churches. There is a hungering for a larger life. Many have expressed themselves as desiring to see the work enlarged and willing to do their full part in a definite advance. Never before have we been so cheered with preparations for advance movements.

It appears to us that the friends of the work should determine an advance upon two distinct and definite lines.

1. The churches should give more. With few exceptions, the churches are by no means measuring up to the limit of their ability. Only about twenty-five per cent of the membership of even the missionary churches are giving anything. Fully seventy-five per cent stand aloof from the work. This is not because they are opposed to it, not because the people are selfish and penurious, not because they do not love the gospel and want to see it spread abroad in the earth; but chiefly because they know little or nothing of what is being done. They know nothing of the privations or loneliness of the missionaries. They are unacquainted with the great schools, with the merciful hospitals and dispensaries, with the bravery and efficiency of the evangelists. As we travel among the churches we are told, week by week, by men and women, how little they know of the work and how they long for more knowledge and a warmer and a more intelligent interest. It is a time to spread abroad facts among the people. We pray that God will touch the tongues of our preachers and church officers, and cause them to set the churches on fire with a holy zeal for this cause. The churches that did give last year averaged only $45.72. It is a time to turn over a new leaf and begin a campaign really worthy of our hearts and the tasks we have in hand. Too many dimes and quarters and half dollars in the collection baskets, instead of $5 and $10 and $100, etc. Let us seek for a higher standard of liberality.

2. More churches should be giving. This goes without saying. Less than one-third of the churches are giving anything. Some of our strong churches

give nothing. Not many of this class, but some. Hundreds of churches able to help the work, that give it no assistance at all. Some churches are perishing because they have no vital connection with the great world task. They are without any worthy purpose or motive for living. Every preacher and friend of the work should regard himself as an associate secretary to enlist one or more new contributing churches. It is as important to enlist a church in the missionary propaganda as it is to organize a new church. We can not afford to permit churches to perish on account of a lack of interest in this holy cause.

Our slogan for 1913 should be: *An offering from every church; a gift from every member.*

Meaning of the March Offering.

1. It is an expression of the faith of the church in Jesus Christ as the Divine Savior of the world.

2. It testifies to the faith of the church in the gospel and its power to save all men.

3. The March Offering is also an expression of the confidence of the church in the missionaries on the field and an appreciation of the faithful service they have rendered. They have endured hardness, they have faced death, and they have planted the banner of the Cross on the grave of hoary paganism.

4. The offering is an expression of the desire of the church to have fellowship with all the infant churches in the Far East—Japan, China, Philippines, Tibet, India—as well as in Africa and Cuba. These new-born disciples cry for fellowship and fraternity. They long for the touch of a friendly hand. Our help in March is a recognition of their faith and Christian heroism. It is the strong rejoicing in helping the weak.

5. The offering testifies as to a church's confidence in the final triumph of the truth in all the earth. The whole world is to be Immanuel's land. Our Lord is to reign supreme among all men in every clime. The glorious day is rapidly approaching. More was accomplished in 1912 than in any former year since our Lord ascended on high, and 1913 will witness even greater victories.

6. The offering testifies as to the life and usefulness of the local church. It speaks of the church's purity and unity and intelligent appreciation of all the highest and best things in Christian living. The church that is interested in a man in Asia or Africa will be interested in the man on the other side of the street.

Order March Offering supplies today, and make March 2d the greatest rally our people have ever enjoyed.

"Sitting Over Against the Treasury."

LESSONS FROM LARGE GIFTS OF THE YEAR.

The year 1912 was notable for the number of large gifts for educational and philanthropic purposes. These gifts amount to $327,000,000, and are $152,000,000 in excess of the gifts in the previous year. Thirty-one persons gave a million or more each; nineteen gave $1,000,000 each; three, $2,000,000 each; one, $3,000,000; two, $4,000,000; one, $5,000,000; two, $10,000,000 each, and one $50,000,000. Educational institutions were the most popular channel for the distribution of this money, hospitals and the care of the aged came next, with gifts for religious enterprises a close third.

These great gifts were given by very rich people, and given out of their superabundance. The givers made no sacrifice; it was not necessary for them to deny themselves a single luxury or a single comfort in order to give this money. Their homes are as palatial as ever; their clothing is as expensive, and

their tables as heavily loaded with the best things that the markets of the world afford. Mr. Carnegie gave away many millions in the year, but he reserved $25,000,000. Crœsus, the richest man of antiquity, was in moderate circumstances compared with the Iron-master after all he has given away. Much of the money given in the year was given by people who were growing old and who wished to be relieved of the burden of caring for what they did not need and could not use.

The Lord is sitting over against the treasury now, as He did once in the temple. He is noting how men and women give. His estimates of gifts are different from ours. In His sight Mr. Carnegie, and Mr. Rockefeller, and Mr. Morgan, and Mrs. Sage, and Mrs. Harriman, and Miss Gould are not the large givers. There are tens of thousands of Christian people who give amounts that the public does not notice, and yet who give far more in proportion than any of these so-called princely givers. They stint themselves in a hundred ways, that they may give something worth while for the furtherance of the gospel. They deny themselves in respect to food and clothing; they content themselves with faded carpets and cheaper furniture and more modest homes, and go without many comforts and conveniences, that they may aid their Lord in accomplishing His work in the world. Their giving is sacrificial, and the odor of it is a sweet smell and is acceptable to the King on His throne.

In the published list of large gifts there is nothing to indicate that any one, or any part of any one, was for Home or Foreign Missions. Mr. Morgan gave to the city of New York his art treasures, the accumulation of many years, and representing $50,000,000. Mr. Carnegie gave largely to the cause of education. Some day, when rich men have vision as well as money, they will give largely to carry the gospel where Christ's name has never been heard. In other years men have given millions for missions, but such givers have been as rare as men of genius of the first order. As Christ dominates our civilization and our Christianity more completely, money will be given where it is needed most and where it will count for most.

Because millions of Christian people are unable to give millions, there is no reason why they should not give as they are able. Many are tempted to give nothing because they can not give on a princely scale. That temptation is one that should be resisted steadfastly in the faith. The smallest gift that is given out of love for the Lord should be given, and the giver will have his reward. Giving has a cultural value that no one can afford to lose. Every Christian should give as he has been prospered, that the name of Christ may be known and honored in all parts of the world.

The Duplex Envelope.

The Duplex Envelope is a means, and not an end. It is a little device for simplifying the collection of missionary money, but it is not a royal road to missionary success. Of itself it is about as helpless as any paper envelope; with the right kind of a campaign first, it is a very convenient and helpful device.

This kind of envelope has been advertised widely, and many have made the mistake of thinking that the introduction of the "duplex system" would settle all the missionary problems of a church. No greater mistake could possibly be made. In fact, we are sorry to say that in the majority of our churches where it has been introduced, the missionary offering has sadly fallen off. This is not due to the kind of envelope, but probably to the fact that the poor, little envelope has been largely left to accomplish the missionary task alone, which it is entirely impotent to do.

Every few days a letter comes to the office from an earnest pastor, saying: "Our church has adopted the *duplex envelope* plan." It is a mistake to adopt the duplex envelope plan as it is usually done in our churches. It is beginning at the wrong end. *Adopt the every-mem-*

ber canvass for missions. If this can be done, make the canvass a thorough one with the weekly plan of missionary giving, and adopt, if you like, the duplex envelope as the device in which the offering may be received. The every-member canvass for weekly gifts to missions is the important thing, just as plowing and sowing and reaping are the important things about a harvest, instead of the particular kind of machinery used with which to plow the soil or cut the grain.

The writer recently visited a strong church where the duplex envelope had been used the year before. The church had sent just one-sixth as much for missions as formerly. What was the reason? There was no educational campaign for missions and no every-member canvass. The announcement was made several times that the duplex plan would be introduced; that was all. The missionary days with their education and inspiration and appeal had been abandoned, and nothing had taken their place. No weekly pledge had been solicited for missions. Everything had been done without plan or organization, and the result was missionary demoralization. We can not help feeling strongly on this subject because we have seen so much harm done by trusting in the duplex plan as an end in itself. We unhesitatingly advise not to use the above "plan" at all, unless it is preceded by the vastly more important thing—the *every-member canvass for missions.*

Weekly giving for missions is Scriptural and spiritual. Being such, it must have a worthy basis of preparation. The correct order is:

First, Educational Campaign on missions.

Second, The Every-Member Canvass for a definite pledge for missions on the weekly plan, using the duplex envelope, or some similar plan for missionary payment.

The Foreign Society can furnish helpful free printed matter on how to conduct the canvass.

It would be well for every church to plan for the March Offering. Even if weekly giving has been introduced, the day should by all means be observed for educational purposes and to give those not contributing to missions on the weekly plan an opportunity to give.

Additional Facts Concerning the Death of Mrs. Eldred.

In the January number of the MISSIONARY INTELLIGENCER we announced the death of Mrs. R. R. Eldred, Longa, Africa, November 13th. We have later word from her broken-hearted husband.

Mrs. Eldred had been ill for over three weeks and in bed nearly all the time. It was her old trouble, gastritis. She was not able to eat much. Mr. and Mrs. Eldred were getting on as best they could by themselves at Longa, and with Mrs. Eldred some little better, they had much hope of her recovery, and indeed neither she nor her husband thought she was dangerously ill, though they knew that she must take care that nothing was left undone to guard her against complications. And thus it was when, on the morning of the 13th of November, about nine o'clock, she called her husband to aid her somewhat. Within ten minutes, and while he was by her side, she began to have a congestive chill. He worked over her fully an hour, with every means he knew, and doing his best to bring her out of the chill. Her hands and feet and lips were inky blue with blood that did not circulate, while numbness seized her whole body. Her tongue was so numb she could scarcely speak to her husband. After this she rested easy and said she was much better. Mr. Eldred as soon as possible dispatched a swift canoe with seven of the best men for Monieka, with orders to rest not night or day until they carried a letter to Mr. Hensey to bring Dr. Jaggard with all speed. Mr. Hensey was at Monieka at the time with the *Oregon.* It seemed a hopeless race, but he could do nothing else. Monieka is 125 miles up the river from Longa, and it would

take the men three and a half days to reach there, the best they could do.

Mrs. Eldred rested easy until after noon, when she became delirious at times, and by six o'clock was so most of the time. By half past ten she no longer knew her husband. From then he felt sure that she would soon pass away, as she did at quarter after eleven.

It was indeed an hour of trial to Brother Eldred. He was all alone with her. To be sure, there were a few of the native Christians who were present. He could not allow all, as there would have been a curious mob present. Even a few of the strongest Christians gave way, when the end came, to their old custom of weeping. He had not only to control himself, but also these children of our Master. Then the body had to be prepared for burial. This he had to do himself, with the aid of two of the Christian women.

At daylight he sent a message to the white traders, announcing the time of the funeral service, and also to the State post, ten miles away, to friends, the State officer, and his wife. By chance one of the trading steamers, whose captain is very friendly to the missionaries, stopped at Longa late the night before, and in the morning, hearing of Mrs. Eldred's death, the captain came and tendered help, and kindly offered to make the coffin. For this kindness, of course, Mr. Eldred was very thankful. The native Christians dug the grave, with a little direction from Mr. Eldred.

There were six white people present at the funeral besides Mr. Eldred. As but two of these understood English, while all knew French, it was necessary to hold a part of the services in French, while the rest was in the native tongue. One of the native evangelists gave a sermon in Lunkundo, and others offered prayers. The rest of the service Mr. Eldred conducted himself.

Hindering Rather than Helping the Work of the Lord.

Some churches make the mistake of erecting buildings so large and so costly that the interest on the debt incurred, in addition to the current expenses, is all they can pay. The good man who ministers in one of these colossal buildings, writes as follows: "What folly in a church to erect such an edifice, and block its missionary and spiritual work for a quarter of a century in its struggle to pay for it! Buildings do not make churches. Elaborate furnishings and costly organs do not give a church power." That church has put up a building twice as large as it needs, and is staggering under a tremendous debt. The debt is a millstone around the neck of the church; it is a lion in the path of progress. The minister sees no prospect of paying the debt in the lifetime of the present membership. It is no wonder that he is somewhat disheartened.

A church needs a convenient workshop, and should have it if it is at all able. If its building is commodious and attractive, so much the better. But every church does not need the best building in the town, or in the State, or in the brotherhood, in order to do good work. The desire to excel is human and praiseworthy; but it is possible for a church to erect a building that is a sacrifice to its own pride, rather than an offering to the Lord. If the church is so burdened by a huge debt, or if it has built on such a scale that it takes so much money to keep the building clean and comfortable and in good repair that it can give little or nothing for missionary and other benevolent causes, then it is fair to assume that the Lord would be better pleased with a more modest structure. A larger and better equipped workshop should mean a larger product and a product of superior quality. If it does not, what is gained by having a new and fine building? A larger factory means a larger output and larger profits for the owners. A larger engine means longer and heavier trains hauled, or trains hauled at a greater speed, or both. And a new building should add to the joy and to the enthusiasm and the

efficiency of the church. If it does not, it is not easy to see what advantage there is in having it.

People may say that their money is their own, and that they have a perfect right to do with it as they please. If we may believe the Word of God, this is not true. We have no such right. We brought nothing into this world, and it is certain that we can carry nothing out. What we chance to have in our possession for a time, is ours in trust for the Kingdom, and if we are loyal to our Lord we will use it as the interests of the Kingdom may require.

The one business of the Church of Christ is to spread the gospel everywhere. The apostles and their associates went out and preached wherever they found an open door. They did not stop to erect buildings, though buildings were greatly needed. The Roman Empire was evangelized before any considerable number of buildings were erected. Gradually heathen temples were cleansed and converted into houses of worship. The apostles placed the emphasis upon preaching the gospel in all creation under heaven. A people claiming to be apostolic can not do otherwise and do that which is most pleasing to God.

A church should see to it that its plant is a help to the work assigned it by its Founder, and not a hindrance. If the missionary offerings are cut off entirely, or reduced, or if they are not substantially increased after the dedication of a new and costly house of worship, then it is a fair inference that the building is a mistake, from the divine point of view, however fine it may be architecturally and in other respects. The church has been called into being and commissioned that she may help her Lord seek and save the lost; her building should help her execute her commission. It must do that if it is to be a help, and not a hindrance.

Giving For Definite Objects.

Many people like to give for definite objects. And this is true of some churches and Sunday-schools. There are a number of difficulties in the way of this kind of giving.

In giving for native workers it is best to give for a particular *place,* rather than for a particular person. We have found, from long experience, that the plan of designating native workers by name is not altogether satisfactory. They have to be changed from one point to another. They can not write letters, and the letter-writing falls on overworked missionaries. Besides this, the missionaries say that sometimes the native workers are injured by having their support specifically provided. The board does not always have a complete list in Cincinnati of the native workers. It takes much time to write to the missionaries and arrange for the designation of these native workers. Then, too, it is questionable whether it is best for the contributors. Some feel that it may narrow their interest and sympathy to individual workers, and thus prevent them from having a world-wide interest and from receiving the information and blessing which comes with sympathy with the whole work.

We, therefore, recommend the plan of raising money for some special object without designating an individual. This gives the advantage of a definite aim in raising money, and conserves the best interest of the whole work.

However, where the donors insist upon it, the board tries to make arrangements to carry out as far as possible their desires.

"Let it be said at once, and as emphatically as possible, that mere 'interest' is not worth keeping up, and the sooner it dies of starvation, the better, both for the churches at home and the missionaries abroad. It is not interest, but passion, the passion that comes from deep living and high thinking, that the church needs."—Bernard Lucas.

CONTRIBUTED ARTICLES.

Ministering to the Lord.

P. A. CAVE.

"As they ministered to the Lord, and fasted, the Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

The revival at Pentecost was Jewish. "Jews, devout men from every nation under heaven," came there. The revival at Antioch was Gentile, and wicked men from every nation under heaven were there. It had a population of a half-million people. It was a city of money-makers, pleasure-seekers, and God-forsakers. Its Daphne Grove was famed for its degrading immoralities. Even Roman writers complained that the muddy Orontes was polluting the purer waters of the Tiber. And yet this wicked city of Antioch became the headquarters of the Church of Christ for the evangelization of the world, and by its liberality supported the poor saints of Jerusalem.

The gospel is the power of God unto the salvation of the religious, proud, prejudiced Jews at Jerusalem, and also of the worldly, sensual, money-loving Gentiles at Antioch. Antioch evangelized meant the evangelization of the known world. Mark this fact, and tell me what the evangelization of New York would mean for the rest of the nation and the world.

Does not your heart throb, even quake, under the weight of responsibility which this fact puts upon the disciples of our Lord in the metropolitan centers of this country?

Again, mark this fact. Neither Jerusalem nor Antioch waited until every one in them was converted to the faith before they thought of and took the gospel to the other parts of the world. The life of the church at Antioch and the success of its efforts there depended upon its reaching out to the regions beyond. The plea that some people make that foreign missions should wait until every one at home has been won is not born of the Spirit. Such a policy is certain to wither, if it does not utterly destroy, the church at home. God has set His seal of approval upon the missionary church. The blessing and power of the presence of Jesus is made by Him to depend upon obedience to His command, "Go ye into all the world and preach the gospel to the whole creation." Nothing less than a world-wide vision should inspire the smallest and weakest church of Christ.

This text reveals the method by which the church at Antioch became the center of Christianity, and by which any church to-day will become a center of evangelizing power and influence.

1. "They ministered to the Lord." Every prayer, every song, every sermon, every deed, every contribution, was a personal transaction between the church and God. Too often we reverse this method by seeking to induce God all the time to minister to us. We are often more concerned to get God over on our side than we are to get over on God's side. Not until in our acts and worship we seek to minister to the Lord can we accomplish anything worthy of Christ.

The widow gave all she had because she had her eyes upon a Master who was worthy of all. Mary broke her alabaster box, filling the room and the world with its perfume, because she knew a Lord worthy of her finest affection and supremest gift.

Savior, Thy dying love Thou gavest me,
Nor should I aught withhold, dear Lord, from Thee.
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.

2. "They fasted." This, of course, means that they abstained from food and

drink, but its principle goes deeper. While ministering to the Lord, they refused to minister to themselves. They practiced self-denial. Now, as we plan for the support and spread of the gospel of Christ, let us not so much seek ways by which we may induce others to give; let us not organize getting societies that we may by entertainments get from others the money needed for the Lord's work, but let each one ask himself this question: How may I, in ministering to the Lord, deny myself those things which His cause needs more than I do? Self-denial is the first lesson to be learned in the school of Christ. He placed it right at the gateway to His Kingdom and made true discipleship to depend upon our practicing it. "If any man will be My disciple, let him deny himself and take up his cross and follow Me." Giving up to please Him counts as much as taking up. The pinch on selfishness oftener comes in the former than in the latter. Paul's buffeting his body and keeping it under for Christ's sake was as great a service as his sermon on Mars' Hill. Loyal service lies right here, and right here selfish pride and worldliness must be met and conquered. We have got to say "No" to self before we can say to Christ, "Thy will be done." Whoever is perfectly willing to let Jesus decide for him the questions of life has attained to the much-talked-about "higher life."

3. "They heeded the word of God, the Holy Spirit said." God speaks to those who minister to Him by self-denying service. A practice of the presence of God, as George Muller called it, makes us all the time sensitive to His voice. I have been told that the ear that is used often in listening to distant messages through the telephone becomes so sensitive to delicate sounds that the other ear is almost deaf in comparison with it. So the inner ear of the soul becomes sensitive to every whisper of God's voice when it practices the presence of God in ministry of self-denying service and devout worship.

4. "Separate Me Barnabas and Saul." The Holy Spirit seeks always the best in workers and gifts for the service of Christ, and the Antioch church will always prayerfully and cheerfully set apart its best to the work of God, and feel that that best is all too poor in view of the riches of His grace and the joy and blessing of fellowship with Christ in winning and saving a lost world from sin to righteousness.

I covet for every church of Christ and every individual disciple of the Lord in all this wide world the honor, power, peace, and joy there comes from ministering to the Lord and fellowship with Christ in the evangelization of the waiting millions of the earth.

Bowling Green, Va.

Among the Villages of India in An Ox-Cart.

MARY THOMPSON.

For weeks past the women in this and other parts of India have been busy getting their houses in good repair. This is very necessary after the rains have stopped, for every place is unsightly. But the principal reason women—and men, too—have been anxious to have their houses look nice is because one of the principal festivals of the Hindus has just taken place.

Housecleaning and Evangelism.

It is said that, many years ago, at this festival, that the goddess called Lachmi wished to stay in one of the cities, but had to wander about a long time before she could find a house clean enough to stay in. At last she found a shepherd's house that was clean, and through her visit the family became very rich; so now every one is anxious to be clean for this festival, which is for her worship.

The work amongst the women in Harda has been interfered with through the cleaning process, and I thought I would try some of the villages around, and perhaps could do better work there for a few days; so started off one morning with Sarubai. We reached one village about eight o'clock and had a nice

gathering there, then went on to another, about a mile farther on. We walked round and round the village, and were afraid we could do nothing there, as every one seemed too busy; but at last we were called into one house, or rather on the veranda, and presently a number of women who were going to the well for water saw us and came in, and we soon had a good number and a nice time with the women.

After that we went on a little further and sat down in the shade near a well to have our lunch and rest our oxen, one of which was a young one and had been giving some trouble. After a while we reached the third village, where we were to stay over night with a Christian family. We went out in the evening to some of the homes we are accustomed to visiting there, and afterwards had a nice time with one sister and her children. She had not seen a Christian outside of her own family for some time until that week, and was pleased to have us with her.

Seeking Audiences.

Their house is on the bank of the beautiful Nerbudda River, and next morning we climbed up a steep bank to a lovely spot, where some fakirs and other religious people have their homes. We soon had a nice gathering amongst the Mohammedans there, as the festival did not affect them. A Hindu astrologer's wife called us to her home afterwards, and she and other women were listening to us when a male relative came in. Immediately one of the women left us, and the man soon began to interrupt by asking questions that had nothing to do with the subject in hand. We saw the women were uncomfortable; so we left.

Going to another part of the village, where we usually have good gatherings, we found only one or two women, and they were busy; so we went on further, where we found a few who had time, or rather took time, to listen to us. Returning by the river, we saw a number of women carrying water home, and some of them asked us to go to their home in the evening. We went out again in the evening and found a number of women who had finished their preparations for the next day. One toothless, blind woman told us of some sad experiences she had had seventy years before, and how different things were now under English rule. A number of

Ox-cart used for evangelistic work in India.

people had gathered from various places during the night to bathe in the river, and we did not get much sleep on account of the noise and fireworks; so we made an early start to visit a village on our return journey.

We planned to reach the village very early, but our young ox made a dash down the steep incline to the river, and we had to get help to get him back and lost quite a little time, but we found the people we expected to meet still sitting around a fire in the yard, and so we had a better audience than we would have had, had it not been their great day.

This morning the people have painted the cattle with a brilliant red, and the children are shooting crackers and many of the people are having another day off. But we were able to do some work, as some have come in from villages and are glad to listen to us.

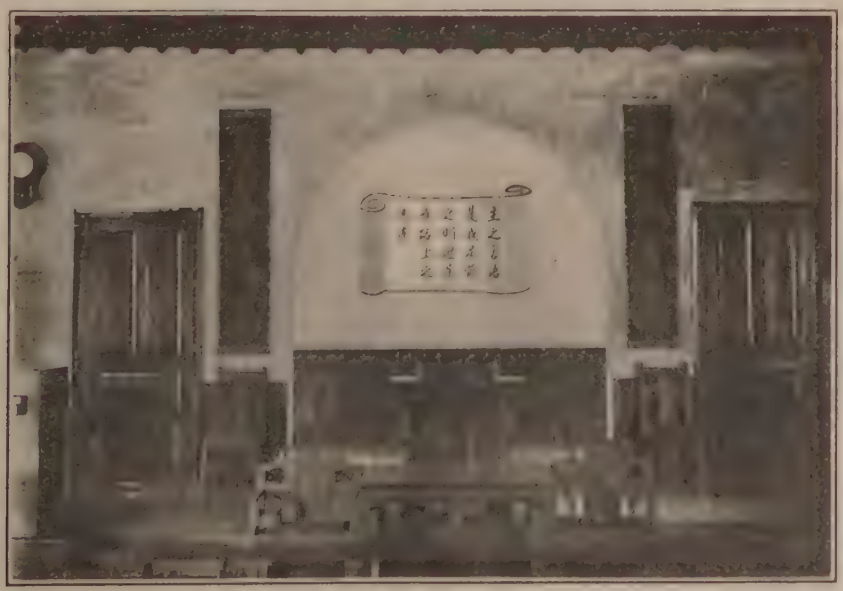
Harda.

Pleased and Hopeful.

ORVILLE F. BARCUS.

[Editor's Note.—The following personal letter was not intended for publication. It throws much light upon the situation in Shanghai, China. Mr. Barcus, a new missionary from Hiram, had just reached his field.]

I am exceeding glad, after this long delay, to report my safe arrival in Shanghai. After a month's time I am now settled down comfortably in a fine room at Mr. Ware's and am knee-deep already in the study of the language. Oh, this is a grand field! I shall never cease to give thanks to my God, and the Foreign Missionary Society, through whose instrumentality I am here, for bringing me to China. Since I received Brother McLean's letter of Godspeed at San Francisco, assuring me of the prayers of thousands of God's people in my services for Him, I have been lifted up into a new world. If all the young people who are now preparing for professional callings in the homeland could only know my present joy and anticipation in being called to *this* great land of night, I am sure there would be an avalanche of applications to the Foreign Christian



Pulpit and Baptistry Alcove, Chuchow (China) Church.
"Thy word is a lamp unto my feet and a light unto my path."—The Motto.

Missionary Society for a life service in China. May God grant the "avalanche," and with it an army of strong and willing workers, together with the "million dollars" (and many times that amount in due time)! Only the Father Himself knoweth how sadly in need these people are.

During my first month here I have been lodged for a time in a room at our Christian Institute, which is situated in the busiest center of Shanghai. On my first Sunday morning in China I was awakened by the noise of the crowd going to and from the big market which I can see from my study window. Sunday morning, the Lord's Day, a most hallowed day to Christians! But what did this noisy, surging, ignorant crowd of Chinese know or care? My heart beat with a thrill of mingled joy and despair. Joy, first, that God had carried me on the wings of His love and set me down right in the midst of these people, who, after all, are made in His image, the same as we are. Despair, of one in the midst of thousands who know not the way to His presence. I see plainly now what a miracle Christ has wrought in China since He has wonderfully multiplied His spirit in a land where only a few "loaves and fishes" have been sent.

I count it the greatest privilege and honor that can come to my life in being as a "loaf" blessed with His precious Spirit to the feeding of the thousands that crowd daily about me.

Brother Nichols, from Des Moines, Iowa, is with us, being detained on account of illness. He has visited our stations at Nankin and Chuchow, and has been most surprisingly pleased with the mission work in general.

Brother Ware, my second father, is the busiest man I have seen for a long time. His thirty years of experience in Shanghai make him a man with whom any new mission worker might be proud to be associated.

The institute work—indeed, all the work here in Shanghai—is going forward with pleasing promises for the future. I am exceedingly eager to get into the work, but realize that I must get the language well before attempting to do anything in the preaching or teaching line.

Shanghai, China.

He Shall Have Dominion.

W. REMFRY HUNT.

A mere dot on a map, a babe in a manger, and a song in the night becomes bannered continents, the home redeemed,

and the sweet-ringing music of emancipated millions. All the earth is following Christ's great triumphant procession. Olivet began with twelve disciples; to-day four hundred millions vow allegiance to Christ's blessed name. The young giant Christianity challenged the world of heathenism and philosophy, and leaped to the throne of the Cæsars and the classic forums of Greece and Rome in less than three centuries. When the first missionaries preached the facts, commands, and promises of the gospel, the finest scholars and noblest ladies of Rome attended gladiatorial shows, and men of renowned refinement sat in the glow of human torches at the Colosseum and, amid the extravagances of wine, wealth, and women, stood for all the luxuries of a selfish life. Men had not so much a living heart as a polished stone to represent their social and religious life.

The same challenge that Christianity threw down to Roman, Celt, Greek, Teuton, Persian, Jew, and Mohammedan it repeats to-day to the Hindu, Chinese, Japanese, and Mongolian. And it wins! All Asia is interpreting anew the sign of the Cross. The one decree that runs with its continuous line of sacrifice and its golden deeds of love through the whole course of history culminates in Calvary. Heathen teachers deified brute force, and Hercules was its

ideal. Jesus capitalized love, and on the battlefields of pain the silent, white-winged nurses of the Red Cross staunch wounds and give cups of cold water to the dying. The heathen world immortalized Socrates and Cicero because they traced in nature dim shadows of a life that is to be. It was Jesus who broke the fragrant secret and brought life and immortality to light. Before Christ lived, the tombs of the world faced the west, for the soul's sun had set, to rise no more. After Jesus, tombs faced the east, for a new star broke up the night and gave the assurance of immortality.

The modern acts of the apostles, as seen in the achievements of Christ's triumphant Kingdom in China, India, Africa, Japan, and the isles of the sea, are surely *the greater things* Christ promised we should see, if we only believe. Faith that moves turns the unseen into the seen. Mountains to the missionary are but altar-stairs. Sacrifices are but drafts upon the resources of heaven. O that God would touch the treasured gold of our rich brotherhood, mint it anew in the crucible of sacrifice, print upon it the indentures of the cross, seal it with the crimson signet of redemption, bless the giver with a new vision of the ultimate consummation of the Kingdom, and the gold and the silver shall then pour into the mission treasuries like streams from the river of life!

Chuchow, Central China.

"A Foreword."

A New Missionary's Delight in His Work.

W. R. HOLDER.

Of the many things that have been deeply impressed on my heart since reaching the field of action, one has become an all-inclusive conviction; it is that the hand of the Master is more plainly visible in the work here than it has ever been my privilege to see it. The way He watches the seed of His Kingdom that are of necessity sown so scantily in the far back country, and causes it to bring forth the harvests that are the wonder of our home churches, is indeed a rebuke to our little faith.

The Story of Love was told in far

Native dug-out canoe making the swift eddies in the Congo River near Bolenge. The canoe is made from a teak log. It is over fifty feet long. The natives always stand while paddling.

Iyete, and seventeen were baptized into the name of Christ, but we knew not what the fullness of the harvest would be until we returned, another way, sev-

W. R. HOLDER.

eral days later and heard with joy that the town was stirred as never before. This good news was accompanied by the appeal that has become the burden of every missionary's heart, "Send us teachers!" The doors are open wide, the heart-hunger is irresistible to those who know it as it is, yet the force of reapers is woefully deficient.

The people of one town would follow us a day's journey to our next stopping-place, in order to hear the wonderful words of life repeated. As we approached the big town of Bangilombi, we noticed that the path was newly worked. For miles into the forest they had facilitated our coming by placing trees across the long marshes. As we tramped on, the men left their work and followed; scores came out to welcome us; so when we reached the town, a multitude was following us and giving unusual manifestations of joy. We were the first white missionaries to enter their town, yet it was truly a triumphal entry. We remained there three days; each night we showed the wonderful pictures of the life of Christ, and Brother Smith told glad tidings over and over again. Far into the night our slumbers were sweetened by the hum of eager voices as those children of the forest sought to learn the way of life more perfectly from some more fortunate brother. After our allotted time had more than expired, we reluctantly turned our backs on the many urgent appeals to enter the waiting country beyond, and retraced our steps to the Lokolo River, where forty-four were baptized into the service of their

Interior of the new church building at Bolenge, Africa, during church services. This building was constructed by native Christian workmen under the direction of C. R. Moon. The bricks were burned on the station and the lumber sawn from the jungle by hand.

newly-found Lord. Then, after five days of hard paddling down this winding river, we saw the *Oregon* steam into Lotumbe Beach just ahead of us, and heard with unspeakable joy that 160 had been baptized at Monieka the previous Lord's Day. This made a grand total of 519 to take on the likeness of our Master since we reached our mission field, only forty days before. And long before this reaches its destination, not less than fifty more will have crowned Him Lord of all at Lotumbe alone. Who can conceive of a more glorious introduction to a life-work?

Lotumbe, Africa.

The Joy of a Missionary's Return.

FROM A LETTER BY MISS MARY KELLY.

As planned, I arrived in China, October 1st. It is hard to express to you the joy and gratitude I felt unless you can imagine the contrast of my leaving. Then I had to be carried unto the steamer, being unable to walk up the gangway with my crutches.

Now I was coming home—home to

the land in which I have chosen to invest my years and my strength; home to the people whom God has given me and whom I love.

When I arrived in Nanking, Miss Lyon and some of my Chinese friends were at the train to meet me. Miss Lyon just would have me stop at her home before going to the South Gate. I had lived with her at the Drum Tower eleven years.

When we arrived at her gate all the boarding-school girls—over eighty of them—were at the gate to receive us. They had long strings of firecrackers attached and suspended from poles. They fired these, and they made such a deafening noise one could scarcely hear a word spoken. But that is their way of showing honor and welcome to the coming guest. In a little while all the mission came in to see me. Their welcome was so cordial and their expressions of love so genuine that I felt, as I have often felt before, that I am a member of a very large family—the Father's family, who are trying to redeem His lost ones.

But my arrival at the South Gate was best of all. Here the firecrackers were exploding again, and my "little ones in Christ Jesus" were awaiting me. They whose cheeks were bathed with tears when I left, met me with shining countenances, and with praises to God on their lips for my safe return. Oh, the joy of being wanted so much! They were like little children in that they must tell me right away the great things that had happened in their lives during our separation. They told me of their wonderful deliverance during the revolution. They have learned how to trust God in the midst of the most awful dangers, and not find Him wanting. I do not know how many told me that when the guns began firing, they dropped onto their knees in prayer. This test of their faith has lifted them far above what they were spiritually.

Two mothers had lost their sons by death, both of whom were fine Christian workers. It was natural to weep with those who wept as well as rejoice with those who rejoiced, for their loss was my loss, too. Especially did I feel so in regard to the one young man; he had

gone to my day school years ago, when quite a small boy. He developed into such a fine Christian young man. He was trying to get his education and help support his widowed mother at the same time. He worked day and night, and the consequence was that he broke down with tuberculosis and died.

On Thursday afternoon, October 2d, they had the "welcome reception" in the church for me. As I looked over that congregation of three or four hundred people and thought of the little group of about thirty that congregated when we moved here four years ago, I praised God! At that time there were less than half a dozen baptized Christians at this place. Now there is an organized church of nearly eighty members and one of the most zealous, working congregations that I know anywhere in the world.

The welcome addresses were from one of the leading men members as a welcome from church; the lady teacher of the woman's school as a welcome from that school; the teacher of the night school gave the address of welcome from the boy pupils, of whom there are sixty-five in the night school and thirty-five in the day school; a little girl from one of the girls' day schools gave the welcome for the girl pupils.

Later. To think that ten days have passed since I began this letter! But I have just been flooded with company and work. Each day I think, "Well, all my friends have been to see me now." But the following day brings more. These all must be served with tea and four dainties, watermelon seeds, parched beans, and two kinds of cakes.

The first annual celebration of the establishment of the Chinese Republic has been held. They have had their first "Fourth of July." The celebration was held on the anniversary of the day when the first gun was fired in attempting to break away from the old dynasty. It is a joy to see such patriotism and such enthusiasm as is displayed for the new government. The Christians seem wonderfully impressed with the fact that, as the new government now lies with the people, its stability depends on the *character* of the people. Hence they are preaching everywhere the imperative necessity of righteousness and purity that their country may be preserved and prospered.

We have had a church wedding since my arrival. Mr. Wan Shaw Ling, one

The Christian women of the South Gate congregation in Nankin, China, under the direction of Miss Kelley and Miss Raw.

of our night-school teachers, was married. He has preached and taught here at the South Gate ever since he was quite a schoolboy, and hence is very well known. He wanted all his friends to see his Christian wedding, so he had it in the church. The guests were admitted by ticket. The church was crowded. About five hundred people were present. I am sure it is safe to say that more than a thousand people were refused admittance. We were sorry that we could not accommodate them, for the Christian ceremony, where the groom promises to love, honor, and cherish the bride in sickness and in health, and to cling to her, and her only, is a great lesson for the heathen men to think about.

I have made out our woman's prayer-meeting program for six months, for Thursday afternoons. I had enough leaders for all that time without having the same woman lead twice. Is that not good?

Nankin, China.

What Missions Do For the Preacher.

A. MC LEAN.

From time to time the INTELLIGENCER has set forth what the preacher should do for Missions. He should keep the people informed as to the progress of the gospel; he should pray for the workers and their work; he should seek to get the ablest and best young people in the congregation to volunteer for the service; he should see to it that worthy offerings are made and promptly forwarded to the Mission Rooms. It may be profitable to consider at this time what Missions do for the preacher. The writer believes that, however much the preacher has done for Missions, it is still true that Missions have done more for the preacher than the preacher has done for Missions. He is the chief beneficiary of the missionary propaganda. In considering what Missions do for the preacher, it may be said:

INCREASED FAITH.

In the first place, they strengthen his faith in God as revealed in Jesus Christ and in the gospel, which is the power of God unto salvation to every believer. Skeptics and critics may say what they please; but no one can read of the triumphs won in Korea, in China, in India, in Uganda, and on the Congo without having his faith greatly reinforced. Men who lived vicious and unclean lives are now living lives of holiness. Changes as great as took place in the apostolic age are taking place to-day under the preaching of the gospel. The words applied to the converts in Corinth can be applied to myriads in our own day, "Ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus and in the Spirit of our God." Missions strengthen the faith of the preacher, too, by their influence on the lives of the missionaries. Missions greaten them. Begin with Paul, and come down to the present hour, and see if this is not the fact. What other class of workers of the same number has produced so many great souls! A great preacher said, "What little I have seen of foreign missionaries has created in me the conviction that they constitute the most cosmopolitan class in our ministry. The East and the West have mingled their streams in their life. They have thought their way through to a simpler theology than have we. They have ceased to tithe mint, anise, and cummin. They have concentrated upon the fundamentals. They know the kind of gospel the great world needs; and I have sometimes thought that it might be well if they would draw up a creed binding upon us who remain at home!" Not only so, but the preacher's faith is confirmed by seeing what Missions do for the churches. It is an undeniable fact that the missionary churches are the best churches; they are the churches that are growing in numbers and in grace and in the knowledge of Jesus Christ. They are the churches that are at peace and that are at work

seeking to bring in the Kingdom. No one can know what Missions are doing on the field and at home without having his faith in Jesus as the Son of God mightily strengthened.

A Larger Soul.

Missions enlarge the preacher's soul. His sympathies take in the whole world, and are not confined to the neighborhood in which he lives. He thinks Christ's thoughts over after Him, and recalls some of His expressions: "The world," "the whole creation," "the earth," "all the ends of the earth," "all flesh," "every kingdom, and tongue, and tribe, and people." As he studies Missions and assists the cause of Missions he is saved from parochial and provincial views; he is saved from race pride and from race prejudice, and is made as cosmopolitan in his thoughts and in his affections as his Lord. World-wide Missions are not only the most effective apologetic for an age of scientific doubt, but one of the greatest sources of intellectual and spiritual culture.

Rediscovers the Bible.

Missions furnish the preacher with a key to the Scriptures. The Bible is a missionary volume throughout. No one can understand the law of Moses, and the Prophecies, and the Psalms, and the Gospels, and the Acts, and the Epistles, and the Apocalypse, who is indifferent to the evangelization of the world. The purpose of God as revealed to the patriarchs was that in Christ all the nations of the earth should be blessed. The psalmist represents the Father as promising to give the heathen to His Son for His inheritance, and the uttermost parts of the earth for His possession. Our Lord tested death for every man; He gave Himself a ransom for all; and after He rose from the dead He charged His disciples to go into all the world and to preach the gospel to the whole creation. They were to be His witnesses, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth. The Acts and the Epistles show us how these men understood and carried out the parting instructions of

Church at Claveria, Philippine Islands. *Evangelist Ruperto Hilario. This picture was presented to W. H. Hanna, Vigan, Philippine Islands, by him.

their Lord. The study of Missions in our day has thrown much light on many passages of Holy Writ. The preacher who is a student of Missions will know much that he could not know otherwise.

Better Praying.

Missions help a preacher to pray. It is not an easy matter to pray with fervor for an audience made up of people who live in ease and comfort. Their wants are few, and are soon expressed. But when one thinks of Africa and the manifold temptations and perils and sorrows of the missionaries there; when he thinks of China and the problems growing out of the recent revolution; when he thinks of Japan in her self-consciousness arising from her marvelous victories over Russia; when he thinks of India and her caste and idolatry—it is different. When he thinks of the missionaries on all the fields, he has innumerable topics for petition. As he prays for them and for the coming of the Kingdom in those dark lands, his own soul is refreshed as with a shower, and his own nature is enriched and ennobled.

Enlivens Sermon-making.

Missions assist a preacher in his pulpit preparation. A very successful living preacher states that, as preparation and inspiration for the pulpit, he knows of few things comparable to a study of Foreign Missions. "It warms the heart, enriches the mind, and strengthens the faith. It keeps one in touch with the mighty onward movements in Christ's Kingdom." When Frederick W. Robertson's mind was sluggish and inert, he took up a copy of "Plato" and read a few pages. By that time "the dead point" was passed, and all his mental machinery was in full play. If a preacher does not know what he is going to preach about next Sunday, and if his mind seems dull and inactive, let him take up "Bolenge," or "In the Shadow of the Drum Tower," or "Breaking Down Chinese Walls," or "Among Central African Tribes," or "Sunshine and Shadow on the Tibetan Border," and very soon his mind will be so stirred that he will have no difficulty in finding texts and themes by the score for the pulpit. Many a man gets his best and freshest illustrations either from the Intelligencer or from the missionary books that he reads.

A Task of Larger Dignity.

Missions dignify the preacher's ministry. He is working in partnership with Jesus Christ and in harmony with the plan of God in the ages. He is engaged in what President Harrison called the most influential and enduring work that is being done in this day of great enterprises. He is a part of the force that the Lord is using to complete the work that He began when He was here in the flesh. His field may be small, and the people to whom he ministers may be poor, and his own name may not be known outside the neighborhood in which he lives: but he can feel, with John Wesley, that the world is his parish, and that he is helping everywhere. Dr. Pentecost said, "Personally, I should feel myself deprived of the larger part of my prerogatives and privileges, and more than half recreant to my allegiance to Christ, did I not have a part in the evangelization of every nation under heaven." Every preacher of the gospel can have a part in all the Christ is doing in any part of the inhabited globe. This fact gives significance and majesty to his ministry.

Making a Bigger Preacher.

Missions make a preacher efficient. By strengthening his faith and enlarging his soul, by assisting him in the understanding of the Scriptures and in prayer and in his pulpit preparation, and by dignifying his ministry and increasing his self-respect as he carries on his work, Missions make the preacher a better man and an abler minister of the Word of God. He has a deeper and more abiding interest in the people he serves; he preaches the truth with added clearness and power because of his interest in the work at the ends of the earth. Spurgeon would not have been the man and preacher that he was if he did not have the missionary passion in his own soul. Spurgeon not only informed his people about missions and prayed for missions, but he sought to raise up missionaries

out of his own flock. The same has been true in the lives of thousands of other men in the ministry. The most efficient men in our own ministry are men who have been made what they are by their knowledge of Missions and their work for Missions. They experienced a new birth, so to speak, when the missionary propaganda gripped them and they gave themselves heartily to it. No man can be largely and permanently successful in the ministry who does not have the missionary passion. Dr. Vance is one of the foremost living preachers. He has borne this testimony: "He may be a popular preacher and have a crowd, a sound preacher and edify the people; but if the pulpit fail to ring out with a world-wide evangel, if his people get from him no summons to share in the evangelization of the race, if the gifts of the people to missions in comparison with their expenditure upon themselves are mean, and if there fail to go out from his church recruits of men and means to the army in the field, let him ponder the fact that he is failing as a preacher." But no man need so fail. Every man who serves Christ in the ministry may do all the things that Dr. Vance has set forth, and become a mighty power for God in the world.

It has been said many times, and with perfect truth, that if there had been no conversions on the field, Missions would have been worth all that they have cost, because of their reflex influence upon the churches in the homeland. It may be said, with equal truth, that if there had been no conversions in the field, Missions would be worth all they have cost, because of what they have done for the preachers of the gospel of the blessed God. Nothing can be truer than that the missionary cause has largely made the best type of men in the ministry today.

Mr. Ogden's Tibetan teacher, Jan Tsen, and his wife and children. Before his conversion he was a hard wine-drinker. During a revival he accepted Christ and brought his winecup with him, saying he would drink no more. The little boy in his mother's arms has been chosen to be the successor of the big abbot in the monastery at Tachienlu, because it is believed that his soul had appeared again in this baby. The mother may never again hold him in her arms, as she is unclean to her own baby, who is to be a great Buddhist priest.

From "Human Progress Through Missions."

BY DR. JAMES L. BARTON.

All India has become the friend and the supporter of missionaries.

No longer do we look upon an Asiatic as inferior simply because he is Asiatic.

Missionaries have opened the eyes of the West to the unmeasured capabilities of the man we once despised.

The missionary points men to Christ, and at the same time to self-respecting manhood by the help of honest, productive industry.

The governments of India and Ceylon are wholly friendly to the missionaries, for the support of whose work large annual subsidies are given.

Mission Christian schools have come to be recognized as belonging to New Turkey and as constituting a large part of the reform movement.

To more than one-half of the population of the world the modern printing-press was carried by the missionaries as an implement of education.

At the present time there is no little talk in China, Japan, and India of a National Church of Christ that shall bear the name of no denomination.

Wherever the missionary has gone he has stood uncompromisingly for kindness, mercy, and fraternity, and on these Christian virtues Eastern society is reshaping itself.

Foreign missions would have justified all that they have cost in life and treasure if they had accomplished nothing but the massing of Christendom for the winning of the world to Christ.

"It must be admitted that civilization promotes trade, that the more a nation becomes civilized, the greater are the wants of the people. Then, if the missionary promotes civilization, he also promotes trade. When he opens a school, he opens a market."

Largely within the last ten years we have been witnessing among Eastern governments, official classes, and recognized native leaders changes in their attitude towards Christianity that constitute almost a revolution.

A movement has been started in Peking, China, by the Chinese Christians to organize the members of all the communions in the city into a single Chinese Church of Christ, having no special relations to any mission and to bear no name except that of Jesus Christ.

When a missionary in Africa suggested to some natives that a much-used public trail should be constructed, they replied, "Never since the Zambesi ran into the sea was such a thing dreamed of as that we should make a road for other people to walk on."

A missionary physician, braving a severe storm in the middle of the night to attend a sick girl baby, sets to wondering the entire community in China or, for that matter, in almost any Oriental country, whether or not that little life may not be worth saving, even at considerable cost.

In Turkey and in China the potato is known as a product of missions. As the first potatoes introduced into China by the Catholic missionaries have about run out, while the newer varieties brought in by the Protestant missionaries are most flourishing, the people refer to the small kind as "Catholic potatoes" and the large and new kind as "Protestant potatoes."

The missionaries have discovered intellectual and spiritual giants among races upon whom we have been accustomed to look with contempt, and have made it clear to the world that an Indian, a Chinese, and an African are not by virtue of their birth necessarily in-

ferior in capabilities for intellectual, social, moral, and religious advance.

The missionaries have been the inventors of machines and implements by which the natives were able to make their labor count for vastly more than formerly, as, for instance, the hand-loom invented by a missionary in India and manufactured in a mission's industrial school, by means of which an untrained village weaver can increase his daily output of native cloth from four to eightfold.

Christianity is looked upon with favor by the leaders of New China, while a large proportion of the members of the Cabinet and the provincial officials of different provinces are men who have for years identified themselves with the Church. Suddenly and unexpectedly suspicious, hostile China has changed her attitude and is making it possible to nationalize Christianity in the heart of that old empire.

The highest Chinese officials are ready to send, and are sending, each year at the expense of the government from fifty to one hundred of her choicest young men for education in Christian America, that they may be better equipped for the widest service to China. Chinese Christians are not barred from public office, and China's attitude toward Christianity is no longer that of suspicion and hostility.

A prolonged and minute study of the results of missions with relation to the national life reveals the fact that in the Christian and missionary institutions of the last generation, as well as in the present, there have been trained men of outstanding ability, wisdom, foresight, and leadership who have wrought mightily in directing their respective countries into much-needed and now highly-appreciated reforms.

Christian Tibetan day-school at Batang, Tibetan border. Missionary J. C. Ogden stands in the rear. Picture taken in 1911.

Our Pulpit.

Subject: JESUS AND THE MULTITUDES.

Text: Matt. 9: 36-38.

In the previous verse we read that Jesus went about all the cities and the villages, teaching in their synagogues and preaching the gospel of the Kingdom, and healing all manner of disease and all manner of sickness. He went about doing good (Acts 10: 38). He made eight circuits of Galilee; He visited Judea and Samaria and Perea each several times. His aim was to reach the whole people before His career should close in death. There are three points in the text that challenge our thought:

I. What Jesus Saw. He saw the multitudes. On His tours great numbers flocked to see and to hear and to be healed. He saw these people and knew their history and condition. He saw them as God sees men; He saw their failures, their sins, their sorrows; their disappointed hopes, their heart-hunger for improvement and perfection. He saw them as they were.

II. What Jesus Felt. He was moved with compassion for them. He pitied them because of the lives they were living. The best of them had not realized their ideals; the others had no high ideals and were living to eat and drink and to enjoy themselves; all classes appealed to His sympathy. They were as sheep distressed and scattered and shepherdless. Because He saw and knew them, He could not have any other feeling concerning them. Being what He was, He could not look upon them with contempt or scorn.

III. What Jesus Said. A thousand millions to-day are without the gospel. Our Lord would have us "see" them. If we saw them and knew their condition, we would be moved with compassion for them. They worship false gods; they are the slaves of sin; they are without hope in life or death. God cares for them as He does for us; they are as precious in His sight as we are. He would have us feel toward them as He does.

> "Flowers of Thy heart, O God, are they,
> Let them not pass as weeds away,
> Their heritage a sunless day."

He would have us pray for laborers. This is the one specific thing He commanded the church to pray for. If we really pray for workers we will support and equip them for the service.

Theme: WITNESSING FOR CHRIST.

Text: Acts 1: 8.

The idea of witness or witnessing has a large place in the New Testament. In giving the commission to the apostles our Lord said, "Ye are witnesses of these things" (Luke 24: 48). In the text He told them the sphere of their witnessing. They were to begin their witness-bearing after receiving the Holy Spirit. Please note:

I. *That the apostles were to be witnesses of Christ* (Acts 1: 22). See also 1 John 1: 1-3. They were to tell what they had heard and seen and handled and knew to be true. They were apostles or messengers; they were to preach and to baptize and to teach; but their chief function was to be witnesses. They were not called to be theologians or prelates or philosophers; but to be witnesses to the life and death and resurrection of their Lord.

II. *That this is the duty of the whole Christian community.* Those who have been saved from sin and who have received the gift of the Spirit are to bear witness to Christ's saving grace and power. The apostles could not but speak concerning what they had seen and heard. An apostolic church must feel as the apostles felt. This obligation rests upon every redeemed soul. We are not to speculate about Christ, but to tell what He has done for us. We honor our Lord in so doing. We tighten our hold on the truth of the gospel.

III. *The sphere in which they were to bear witness.* "Both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." This covers the whole world field. There was to be a simultaneous campaign of witness-bearing. The work these men began is to be carried on to completion. See Matt. 24: 14; Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46, 47.

IV. *This witness-bearing was to begin when the Holy Spirit came upon them.* On the day of Pentecost they began to preach. They continued their work as long as they lived. The function of the Spirit was to glorify Christ. See John 16: 14. Every one who has believed and has been baptized and has received the gift of the Holy Spirit is qualified to bear witness on behalf of Christ.

The gospel is to be preached in the whole world for a testimony to all the nations. Those who have been saved by it are to carry it to those who have never heard it. The promise of God is:

"They shall see to whom no tidings of Him came,
And they that have not heard shall understand."

Theme: GLORYING IN THE GOSPEL.

Text: Rom. 1:16; Gal. 6:14.

Paul was not ashamed of the gospel in Athens; and he would not be ashamed of it in Rome. He gloried in it in the city of Cicero and Seneca. In that period the cross was to the Jew a stumbling-block, and unto Gentiles foolishness. To those who were saved it was the power of God and the wisdom of God. Tacitus spoke of Christianity as "a detestable superstition." In the capital of the world Paul would not be ashamed of it. Two reasons are assigned:

I. *Its Purpose.* That is indicated by the words "unto salvation." Jesus the Christ is the Savior of the world. There is salvation in Him, and there is salvation in none other. He saves from the guilt and pollution and bondage of sin. It does more than that; it enables those who receive it to live complete lives. Holiness is its goal. "Its aim is not refinement or respectability, but regeneration." It issues in a new creation.

II. *Its Power.* It is the power of God. It has shown its sufficiency for its purpose. Paul spoke of what the gospel had done for him (1 Tim. 1:12-17), and of what it had done for the Corinthians (1 Cor. 6:11). It changed the face of the world. It made a man of the slave; it gave women and children their rightful place in society; it abolished barbaric sports and practices. It has redeemed and ennobled the nations of Europe and America; it has changed the people of the South Seas and of New Guinea and of Madagascar and of Tierra del Fuego and of the Congo and of other portions of the world, and has made them the peers of saints and of angels. It has saved men like Jerry McCauley and men who have sunk as low as men could sink. There is no one it will not save if only he will believe.

What it has done for the Anglo-Saxon, for the German and the Scandinavian and the Russian it will do for every race and tribe on the globe. Our Lord knew what was in men, and He said to His disciples, "Go ye into all the world, and preach the gospel to the whole creation." Wherever our missionaries have gone they have witnessed its power over all who receive it.

The Chinese day school belonging to our self-supporting church at Shanghai, China. There are about 70 scholars in this Christian school. Missionary James Ware directs the school.

Worth Noting.

The time for the March Offering is the first Sunday in March.

Eight new missionaries have been appointed since the Louisville Convention.

If you have not ordered your March Offering supplies, please attend to the matter at once.

Two new missionaries went out to China January 17th. They were C. H. Plopper and Miss Lulu Snyder.

A number of new Living-link churches are being enlisted. The March Offering will no doubt swell the number.

Is it not time for a number of churches to increase their annual offerings from $600 to $1,000? This last amount will support a man and his wife. Already a number of churches are giving a $1,000 or more.

The apportionment of the churches will be sent out about February 1st. They should and no doubt will be carefully considered.

The passing of Mrs. R. R. Eldred, at Longa, Africa, November 13th, is one of the saddest and most touching events in all the history of our work. They were alone in that distant station. Native Christians dug the grave. The three little boys are at Hiram, Ohio, in the care of Mrs. Adams. Let the friends be much in prayer for the children and for the lonely husband.

Plans Worth While.

SEE WHAT A LITTLE SYSTEM WILL DO.

	PER YEAR
2 giving 1 dollar each per week..	$104 00
5 giving 50 cents each per week...	130 00
10 giving 25 cents each per week...	130 00
25 giving 10 cents each per week...	130 00
25 giving 5 cents each per week...	65 00
25 giving 3 cents each per week...	39 00
25 giving 1 cent each per week...	13 00
117 members in this way give.....	$611 00

The salary of a foreign missionary is $600 per year.

	PER YEAR
1 giving 1 dollar per week.....	$52 00
2 giving 50 cents each per week...	52 00
3 giving 25 cents each per week...	39 00
25 giving 10 cents each per week...	130 00
50 giving 5 cents each per week...	130 00
100 giving 3 cents each per week...	156 00
100 giving 1 cent each per week...	52 00
281 members in this way give.....	$611 00

281 members can raise the salary of a missionary.

	PER YEAR
1 giving 25 cents per week.....	$13 00
2 giving 10 cents each per week...	10 40
10 giving 5 cents each per week...	26 00
25 giving 3 cents each per week...	39 00
25 giving 1 cent each per week...	13 00
63 thus give	$101 40

The salary of a native preacher is $100 per year.

The above is taken from a leaflet of the Southern Baptist Missionary Board.

HOW TO CONDUCT AN EVERY-MEMBER CANVASS.

1. Have a strong committee, composed of the best people of the church.
2. Get the committee together several times for prayer and thorough conference as to the work in hand, and how to do it.
3. Divide the names of those to be canvassed so that each person will be approached by those who have the strongest influence with him.
4. Each member of the committee should make such a pledge to world missions as his conscience can approve before starting out.
5. The church should thoroughly understand that it is to be an *every-member canvass.* Rob none of the privilege of giving.
6. Set a missionary standard for the church as to how much should be raised, and work to that end.
7. Let the canvassers go two by two.
8. Make your canvass for missions separate from that for current expenses. This in justice to both.
9. Fix the time for the completion of the canvass and the report of results to the church.

Signs of Promise.

We want to do better than last year.—W. B. Taylor, Owenton, Ky.

We will try for a full Living-link this year.—E. P. Wise, East Liverpool, Ohio.

We hope to go into the Living-link rank this year.—T. L. Lowe, Columbus, Ohio.

Glad we can be a Living-link this year.—Chas. F. Hutslar, Wheeling, W. Va.

Bigger offerings for missions this coming year.—Earl S. Fine, Sterling, Ill.

I shall strive to make this our biggest offering ever.—Oliver Cook, Galena, Kans.

I will do all I can to make this the best yet.—Ralph D. Fifield, Quaker City, Ohio.

We hope the half a million dollars will be reached.—R. Comstock, Uniontown, Ark.

Keep your eye on Lancaster. She will now do her duty.—L. I. Mercer, Lancaster, Ohio.

Will do our best this year for Foreign Missions.—Francis M. Biddle, Wellsburg, W. Va.

We shall try to double our offering for missions this year.—G. C. Minor, Harrisonburg, Va.

I will gladly take a collection for missions in all my churches for 1913.—J. W. Waugh, Laplata, Mo.

I hope to increase the March Offering in both my churches this year.—J. W. Pearson, Eldora, Illinois.

As much as in me is I will give to make the offering the best.—T. W. Pinkerton, Kenton, Ohio.

This will be the best year for missions in the history of this church.—William Grant Smith, Edinburg, Ind.

We are a mission no longer and we rejoice now to help others.—R. N. McBride, Grandview, Des Moines, Iowa.

While this church is very small, yet we shall always try to be missionary to the core.—W. H. Coleman, Ocala, Fla.

We will try to make this our banner offering for Foreign Missions.—N. K. McGowan, Lexington, Ky.

We will do better this year for Foreign Missions than we did last.—John Williams, Guide Rock, Neb.

The missionary spirit is the pulse of the church. We can raise the $500,000 in 1913.—Allen C. Trusty, Oden, Ind.

I trust this will be the greatest year in the history of the Foreign Society. Our church will observe the day and try to secure an offering.—R. H. Heicke, Cameron, Mo.

Question: What part of the Bible do those schools teach that do not give to missions?—T. A. Hostetter, Washington, D. C.

I will do all in my power to push this offering to the greatest climax, making it the largest in the history of the church.—T. E. Tomerlin, Christopher, Ill.

The Russellville Church will strive to do more for missions this year than ever before.—V. W. Wallace, Russellville, Ky.

We are going to do just a little better than ever before in Foreign Missions.—G. W. Winfrey, Summitville, Ind.

We are going to make 1913 the best year for Foreign Missions in the history of the church.—C. E. Burns, Courtland, Ohio.

The grand reports from the field will undoubtedly encourage us to larger gifts this year.—C. J. Robertson, Hayworth, Ill.

With your help I believe we can make the Wilkesbarre Church a Living-link in two or three years.—C. H. Frick, Wilkesbarre, Pa.

I shall endeavor to make the offering larger this year than ever before and to take promptly and send remittance soon.—Geo. W. Ammerman, Washington, Ky.

The progress of the work should challenge the enthusiasm of the brotherhood. Expect to make a larger offering this year.—Randolph Cook, Trinidad, Colo.

Our church here has an "anti" spirit. One of our elders is an "anti." Can expect small offering, but will do our best. Can you give me advice how to handle the situation?

The privilege of preparing for taking the March Offering for Foreign Missions is to me a more fitting remuneration than the church treasurer's salary check.—Robt. M. Talbert, Slater, Mo.

I have never in any congregation intentionally passed a call for any benevolent or missionary work. These are the calls of the Master to a delightful and helpful fellowship.—E. E. Rogers, Royal Center, Ind.

I hope the coming year will be the greatest in every way in the history of the Foreign Christian Missionary Society. The church here will advance this year in its work for missions.—S. J. White, Guthrie, Okla.

The interest of our Sunday school has been stimulated since H. C. Hobgood, our former minister, has gone to Bolenge. Also J. E. Moody and wife are expecting to go as foreign missionaries the coming year. They have been with us.—J. C. Beatty, Muir, Ky.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Dr. L. F. Jaggard, of Congo: The station work here goes on slowly. Some good reports come in from the out-stations, and I hope for a fairly good class at Christmas time. The evangelists went out for four and a half months this time.

H. C. Saum writes: "Our work is doing well. Six evangelists are out in the villages preaching. I am going out to-night to be with them. I baptized a young man Sunday, November 10th."

Miss Rose T. Armbruster: "Miss Gretchen Garst has been here over a month, and we are so happy to have her. She fits right in, takes hold of the work and language, and is so congenial every way. The committee surely made no mistake when they sent her. The old Akita Christians who knew her parents were delighted to see her, and she will wield a wide influence, I am sure."

Miss Jessie Asbury, of Akita, Japan, is supported by the church in Cynthiana, Ky., Joseph Armistead, pastor. On her return home on furlough the church gave her a reception and presented her with a gold watch and chain appropriately engraved and expressive of their esteem and affection. Altogether, it appeared to be a most delightful occasion to the church as well as for Miss Asbury. There is no doubt that the church will continue to support its own missionary and do it with greater ease and pleasure than ever before.

John Johnson, Nantungchow, China: "In order to facilitate itinerary, I am desirous of securing a small, light-draught motor boat. Traveling in our district is slow and tedious business. The canals must remain for a long time to come the principal means of reaching important districts. I have conferred with J. and Frank Coop, and they both see the need for such a boat. They are willing to contribute. Such a boat as is needed will cost about $1,500. It may be that some friends of the work who would like to do some special thing will contribute this money."

Melvin Menges, of Cuba: Brethren Gonzalez and Fuentes both held a series of meetings in their respective fields last week and report fine attendance and interest. At Jovellanos there were two confessions, and at Union the same number. All four are adults. Julio Fuentes is here in Matanzas to-day, and he is to preach for me to-night. He is a fine example of what the gospel can do. He was a shoemaker's apprentice, accustomed to the most squalid surroundings, both physically and morally. Now in usefulness and influence is almost as far removed from his old companions as the sky is from the earth.

M. B. Madden, of Japan: We have just closed special evangelistic meetings with good audiences, by far the best we have had in Osaka for a long time. The whole church is much encouraged. There are nine conversions and a great number of friends made. A. W. Place helped in the meetings and did good service. We are making a slow gain on self-support. I do not think the church here will take a backward step again. We feel very much the need of more Japanese workers and missionaries, and also organs to help in the music in the different places that are still without equipment of any kind.

Miss Gretchen Garst, of Japan: "As for my work, I feel as though I am doing very little, but I am busy every moment. I play the organ in the kindergarten, and have helped the girls with some suggestions. They are happy about the work and feel that some little changes have helped. As long as I can not use the language I will not be able to do much actual work. The people here think I am doing well, but it seems slow work to me. Our station prayer-meeting every Saturday night is a great inspiration and help. You may be sure we always remember in a special way the work and workers at home."

Miss Emma Lyon, of Nankin, China: "The girls' school is doing very well. I believe the work has never been more encouraging. Just this evening two of the girls came and asked to be baptized. The older Christian girls teach Sunday-school classes and help in the meetings Tuesday, Wednesday, and Sunday afternoons. Mrs. Whan has opened a day school at San Pei Lo,

about a mile from here. The girls go down twice a week to help. We hope to have five girls graduate from our normal school course, and six from the high school course at the end of the year. I am glad to have Mrs. Harper's help. She teaches English, helps care for the sick, and helps look after the housekeeping.

David Rioch, of Damoh, India: "A number of our large boys have been settled, and the burden of watching the fields at night from the ravaging of wild animals is a heavy one. I do not think it is right to put such small boys out at such work at night, as we are compelled to do just now. This is a very urgent matter, and we shall be very grateful if the money for the fence can be granted now." It will take about $1,000 to fence the farm. It may be that some man who has boys of his own, or some man who has lost his boys, will be willing to furnish the money, and thus relieve the boys of the necessity of watching the fields all night. This watching is rendered necessary by the fact that the Hindi do not believe in taking animal life in any circumstances if it can possibly be avoided.

YOUNG PEOPLE'S DEPARTMENT

CHRISTIAN ENDEAVOR NOTES

The last Sunday in each month is Missionary Sunday for the Christian Endeavor Societies. The Foreign Society has prepared some suggestive material to help with these topics. This is meant for *your* Endeavor Society, and will be sent to you upon request.

A number of Endeavor Societies are planning to use "Kanjundu, Or, From Fear of the Enemy," in connection with the Livingstone Centenary. This entertainment represents the conflict of Christianity with heathenism in Darkest Africa. Its presentation will take about an hour and a half, and will utilize five young women and ten or twelve young men. Costumes and setting are simple, and the scene is laid in the garden of a mission school in Africa. Write us for further information.

BOOK NOTICES.

SOME OF THE NEW MISSIONARY BOOKS DURING 1912.

"Chile and Her People of To-day," by Winter; "Social Work of Christian Missions," by Taylor; "China's New Day," by Headland; "China in Transformation," by Colquhoun (latest edition); "A Half Century Among the Siamese and the Lão," autobiography of Daniel McGilvary; "Life of a South African Tribe," by Junod; "Other Sheep," by Begbie; "Five Missionary Minutes," Trull; "The Chinese Revolution," by Brown; "South American Problems," by Speer; "Character Building" (Life of Mrs. Calvin W. Mateer), by Mateer; "The Stolen Bridegroom, and Other Stories," by Abbot; "With You Always," by Fenn; *"Village Life in Korea,"* by Moose; "The Chinese at Home," by Ball; *"Where Animals Talk"* (African folklore), by Nassau; "Java and Its Challenge," by Brooks; "India Awakening," by Eddy; *"Aspects of Islam,"* by Macdonald; "Farmers of Forty Centuries," by King; "Congo Life and Folklore," by Weeks; "The Happiest Girl in Korea," by Guthapfel; "Some Great Leaders in the World Movement," by Speer; "Christian Missions in South Africa," Du Plessis; "Message from Batang," by Loftis; "Intellectual and Political Currents in the Far East," by Reinsch; "The Changing Chinese," by Ross; "The Foreign Doctor" (Life of Jos. P. Cochran, M. D.), by Speer; "Daylight in the Harem," by Van Sommer; "Frank Field Ellinwood," by Ellinwood; "Epoch Makers of Missionary History," by McLean; "Sunshine and Shadow on the Tibetan Border," by Mrs. Flora Beal Shelton; "Among Central African Tribes," by Corey; "The Call of the World," Doughty; "Children at Play in Many Lands," by Stanley; "The China Mission Year-book," "The Christian Movement in Japan."

SUNDAY-SCHOOL DEPARTMENT.

Monthly Missionary Programs for Sunday-Schools, On David Livingstone.

(To be used in the Sunday-school one Sunday in each month in the opening exercises of the school.)

For the first three missionary programs for 1913 there will be used three stories from the life of David Livingstone. These will culminate in a brief program on David Livingstone in March, and the unveiling of the portrait of this great pioneer missionary to Africa. This portrait will be furnished free to the schools using the monthly missionary programs and desiring to frame the picture for the Sunday-school walls.

February Missionary Program.

DAVID LIVINGSTONE'S JOURNEYS.

"ANYWHERE, PROVIDED IT BE FORWARD."

[NOTE.—Have these words of Livingstone displayed in a prominent place. Provide map of Africa made of black paper or cloth, mounted on white, or a blackboard can be used. From the Cape to Cairo should measure not less than three feet. At the time indicated below let a pupil rapidly sketch on the map with white crayon Livingstone's journeys, then let another pin crosses at the following places: Kuruman, Mabotsa, Kolobeng, Linyanti, Quilimane, Ujiji, Chitambo.]

Let some one tell the following story:

How long would it take you to go from New York across the continent to San Francisco, or from Montreal to Vancouver? Five days. Yes, but that is by fast express trains. Suppose you had to travel by ox-cart, or canoe, or in a hammock carried by men. And suppose most of the way lay through great forests, people who lived along the way were savages and frequently tried to stop you and hindered your journey in every possible way? It would be quite different from the comfortable railroad journey, would n't it? That is the kind of traveling David Livingstone, of whom we heard last Sunday, had for thirty years in Africa. Some missionaries travel around in a certain limited section, preaching and organizing churches; others teach in schools; still others translate the Bible or take care of the sick in hospitals. Livingstone was a different kind of a missionary—a missionary-explorer. When he went to Africa, there were very few missionaries in the

whole continent, and none at all in the interior. So he decided to open the unknown interior for the missionaries who should come after him. He went clear across Africa, where no white man had ever been before, besides taking other long journeys into the heart of that great land—twenty-nine thousand miles in all. Once he was attacked by a lion. Often he was threatened by hostile savages. Again and again he was sick with fever. But still he kept on, determined to open Africa or die in the attempt. One of our boys is going to show the journeys made by Livingstone. (Pupil traces the three journeys.) Livingstone's face was ever forward. Every new stopping-place

meant more of Africa opened to the light. One of the girls is going to show us some of the principal places in this onward march of the great missionary-explorer. (Pupil pins crosses on places, as above.)

Why did Livingstone spend his life in that far-away land, amid such difficulties and suffering? It was in order to find out about the interior of Africa, so that Christian missionaries could come and tell of Jesus, and open Sunday-schools and organize churches, and so make Africa a Christian land instead of heathen. His motto is a good one for us; let us repeat it. "Anywhere, provided it be forward."

When Livingstone went to Africa there were no missionaries in Central Africa at all, and only a very few scattered along the coasts. To-day there is a line of mission stations right across Africa where Livingstone made his journeys. Our own people have a great work right in the heart of Africa on the equator, with nearly three thousand converts.

Next month we will hear more of David Livingstone and unveil his picture.

Let us sing "Onward, Christian Soldiers."

Sunday-school Missionary Prayer Cycle for February.

February 2. Emory Ross, of Liberia. This fine young man, together with his two black friends, has just gone out to the West African coast to take up the work Jacob Kenoly laid down at his death. Pray for Mr. Ross and his companions, that they may have health and wisdom in planning the work among the needy tribes of West Africa. They must learn the language of the natives in the interior and do much preparatory work. The first year or two will be very hard in this new field. Pray that they shall not be discouraged and that a great work shall grow out of their efforts for God.

February 9. Miss Lavinia Oldham and Miss Mary Rioch. In the heart of the great city of Tokyo, Japan, these two women have been working for over twenty years. They conduct Christian kindergartens and girls' schools, and also keep a number of Japanese orphan girls in their homes as their own. Pray for them in this good work. Pray that these little children may grow up into fine, cultured, Christian men and women to help bring idolatrous Japan to Christ. These little people worshiped idols and even images of turtles and foxes before Miss Oldham and Miss Rioch taught them. Pray that the work of these good women may be long and successful.

February 16. The Girls' School, Nankin, China. In the great Central China city of Nankin, Miss Emma Lyon conducts a school for Chinese girls. She has over a hundred of these girls in her school, and along with their daily lessons she teaches them to be Christians. Most of their parents are worshipers of idols, but through these girls many of them will be brought to Christ. Pray earnestly for this good school of one hundred girls and for Miss Lyon and her Chinese teachers. China is passing through a great change just now, and converted school children of to-day will mold the new China of to-morrow.

February 23. The Children of India. This great land has three hundred million people and three times as many children as America. Every fifth baby that is born into the world is an India baby. India is a country of idolatry, ignorance, and the children are taught everywhere to bow down to stone images instead of the true God. Pray for the missionaries and native Christians in India, that God may use them to help save the poor, suffering children. Many ignorant mothers burn the heads and bodies of their children with a hot iron, to drive out evil spirits which, they believe, cause pain. Little girls in India are compelled to marry when they are but children. Pray that India's suffering, idolatrous children may become Jesus' children.